

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 68, Vol. 1, 2021

"Defeating Tyranny in the Realm of Thought"

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The Future Existence of ISKCON

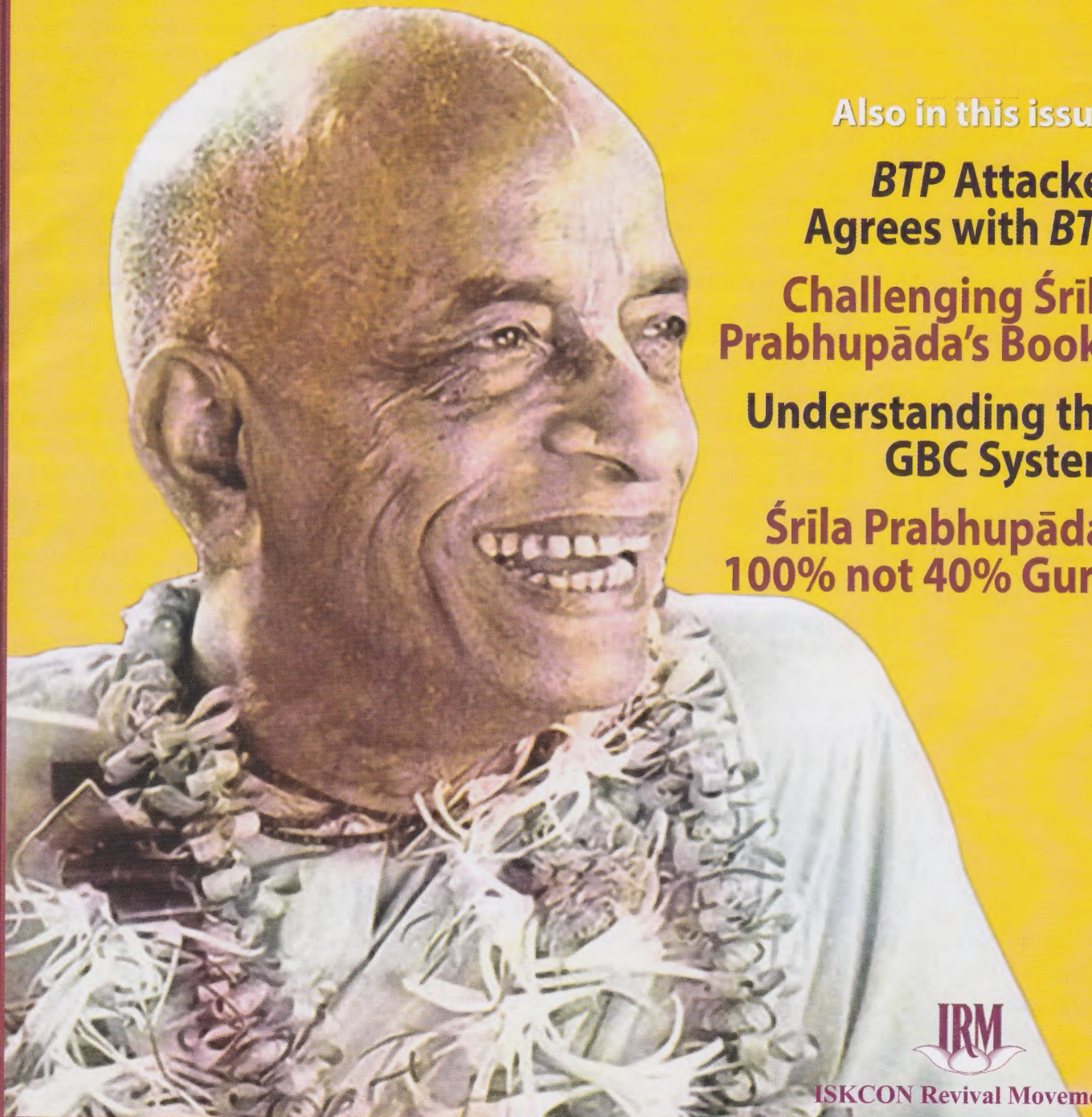
Also in this issue:

***BTP* Attacker
Agrees with *BTP***

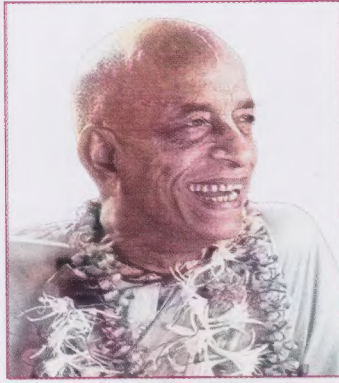
**Challenging Śrīla
Prabhupāda's Books**

**Understanding the
GBC System**

**Śrīla Prabhupāda:
100% not 40% Guru**



ISKCON Revival Movement



BACK TO PRABHUPĀDA

Published quarterly

Founded under the inspiration of **His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Bodily Conscious Gurus

Welcome to Issue 68 of *Back To Prabhupāda* (*BTP*).

1) ISKCON's official news agency, ISKCON News, has reported on a new initiative taken by ISKCON South Africa to enrol its leaders, including a 'good as God' GBC voted-in *dikṣā* guru HH Bhakti Caitanya Swami, in an "Inclusion and Belonging Program":

"The twenty-six attendees in this first installment of the program include the co-GBCs (*Bhakti Caitanya Swami* and Govardhana Das), National and Regional Secretaries, Temple Presidents, [...] other leaders and influential devotees." (Emphasis added)

The reason for this program is:

"Due to our conditioned nature and influenced by our different racial, cultural, socio-economic backgrounds and genders, we sometimes fall short in our expression of Krishna consciousness, especially in our dealings with and acceptance of others."

This a long-winded way of saying that ISKCON leaders need to learn that "we are not this body", because their conditioned nature makes them express racist and other discriminatory attitudes.

2) Reading this immediately rang a bell. Don't we learn something similar in ISKCON? Yes, on consulting Śrīla Prabhupāda's *Bhagavad-gītā As It Is*, which Śrīla Prabhupāda calls a book "for the beginners: A-B-C-D of spiritual knowledge" (Lecture, 11/1/69), there it is right in the very beginning: We are not these bodies but spirit souls. Therefore, it is also stated in the *Bhagavad-gītā* that one is able to not discriminate on the basis of the body:

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmana, a cow, an elephant, a dog and a dog-eater [outcaste]."

(Bg., 5.18)

3) So, obviously I must have read the ISKCON announcement the wrong way round. Surely it was ISKCON's leaders who were *teaching* this program to those poor non-devotees who had yet to learn even the basics of Kṛṣṇa consciousness from the *Bhagavad-gītā*? Indeed, we are informed that the course is: "congruent with the teachings of *Bhagavad-gītā*".

But no, I had read it correctly the first time, and

the course is actually being taught to ISKCON's leaders by non-devotees:

"the program is led by an adjunct faculty of the prestigious Henley Business School. Both facilitators, Sharon Shakung and Louise Claassen [...]"

It would appear that despite their lofty studies of "śāstra" and the books of the previous ācāryas, and their supposedly deep philosophical insight, ISKCON's leaders have somehow failed to grasp this most basic teaching of the *Bhagavad-gītā*.

4) Hence, we have leaders who are supposedly amongst the most advanced devotees in ISKCON – including a 'good as God' guru – learning how one should see beyond one's body, from non-devotees! Whereas it is ISKCON that is supposed to be teaching the world about this! Yet these same leaders insist that we accept their authority and so-called learning when it comes to "Guru-tattva" and many other more advanced subjects.

5) The program is promoted as helping to create: "an ISKCON culture and leadership that celebrates and protects diversity and inclusion"; "Openness to Difference"; "Dignity and Respect [...] open, transparent communication"; "Engaging in behaviors of inclusion".

One may note the stark hypocrisy of ISKCON claiming to value such things, when its leadership has engaged in a concerted campaign for three decades of banning, threats and violence against those who simply want to accept Śrīla Prabhupāda as their *dikṣā* guru.

ISKCON's leaders appear to now be open to accepting that they have not fully grasped even the basics of Kṛṣṇa consciousness, such that they have to even take learning regarding it from non-devotees. Hence, maybe now they can be open to accepting that they may have also not grasped another very basic teaching given in the *Bhagavad-gītā*: that the *dikṣā* guru is self-realised (Bg. 4.34), not a conditioned soul. And that for ISKCON, the *dikṣā* guru is Śrīla Prabhupāda.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

BTP Attacker Agrees with BTP

HG Ravindra Svarūpa Dāsa ("RSD"), a GBC voted-in guru, has previously physically attacked BTP distributors – please see video at: iskconirm.com/rsd – thus opposing BTP's message of promoting Śrīla Prabhupāda as ISKCON's *dikṣā* guru, rather than GBC voted-in gurus such as RSD. However, as we shall show, RSD is forced to admit that BTP's message has always been 100% correct! Quotes in shaded boxes are taken from RSD's personal website. All emphases added.

Śrīla Prabhupāda only

"Each morning in ISKCON temples we pay homage to our Founder-Ācārya Śrīla Prabhupāda by singing *Śrī Guru-vandanā* [...] a Bengali song composed by Śrīla Narottama dāsa Thākura. In the hymn's second stanza, that great ācārya directs our attention to the words or speech (*vākya*) issuing from the guru's lotus-like mouth (*guru-mukha-padma*) [...] we should make those words one (*aikya*) with our hearts and minds (*citta*). And, he goes on to say, we should allow no other desire or longing (*āśā*) to reside there."

RSD explains that every day, everyone in ISKCON temples exclusively worships Śrīla Prabhupāda in *guru-pūjā*, and that during this prayer we are singing to Śrīla Prabhupāda that we should have "no other desire" than to make his words one with our hearts and minds. This would mean that we should have no desire to take shelter of *anyone*, including the GBC gurus such as RSD, other than Śrīla Prabhupāda.

Giver of *dikṣā*

"In the next stanza, Śrīla Narottama dāsa Thākura spells out some consequences of our thus assimilating the words of the spiritual master. Those potent words then confer upon us the gift of spiritual sight (*cakhu-dān*). Thereupon transcendent knowledge (*divya-jñān*) illuminates our hearts [...]"

RSD explains that Śrīla Prabhupāda gives us "*divya jñān*", and Śrīla Prabhupāda in an explanation of this same stanza states that, as the giver of this *divya-jñāna*, he is thus worshipped as the *dikṣa* guru:

"Divya jñāna hrde prokāśito. What is that *divya jñāna*? [...] This is *divya jñāna*. *Dikṣā*. *Dikṣā* means from this *divya jñāna*."

(Śrīla Prabhupāda Lecture, 11/7/76)

Hence, RSD admits that everyone worships Śrīla Prabhupāda every morning as the spiritual master and *dikṣā* guru.

Giver of *dikṣā* - 2

"Prabhupāda took especial pains to bestow his *vākya* through the medium of written English and to publish those writings in book form. [...] He brought boxes of these books with him [...] for their eventual distribution and reception worldwide. In this way, his *guru-vākya* itself gave proof to its empowerment to spread over space and time."

RSD explains that Śrīla Prabhupāda bestowed his words upon us through his books, which are empowered to "spread over space and time". RSD further emphasises that this spreading of Śrīla Prabhupāda's words over "space and time" and our reading them itself constitutes the transmission of *divya-jñāna* by Śrīla Prabhupāda:

"In the pages of the very first of these volumes we find one place that Śrīla Prabhupāda most brilliantly elucidates for us the full process of the transmission of that *divya-jñān* [...] he spells out the conditions necessary for the transmission to take place [...] Since our very reading of this particular text and purport is, in itself, an occasion of such transmission, the text is implicitly self-referential, and all the more powerful for that."

And, as already explained above, this transmission of *divya-jñāna* by Śrīla Prabhupāda is him giving us *dikṣā*:

"Which explains the *divya-jñāna*, transcendental, that is *Dikṣā*. *Di*, *divya*, *dikṣānam*. *Dikṣā*. So *divya-jñāna*, transcendental knowledge..."

(Śrīla Prabhupāda, Room Conversation, 27/1/77)

Thus, there is no barrier of "space and time" to Śrīla Prabhupāda continuing to be everyone's *dikṣā* guru in ISKCON.

Śrīla Prabhupāda is current link

"Long ago, Sūta's audience had been hearing *Śrīmad-Bhāgavatam*; Śrīla Prabhupāda's audience now is reading it. [...] the *paramparā* idea of an unbroken lineage of sages, both illuminated and illuminating, is invoked implicitly – thereby linking Śrīla Prabhupāda and his audience together with Sūta and his own."

1) RSD makes it clear that we are today receiving the real message of the *Śrīmad-Bhāgavatam* from Śrīla Prabhupāda via his translation and commentary of the text. And, according to RSD's authority, the GBC, this will always be the case in ISKCON:

"Whereas there is the need to bequeath to future generations of ISKCON a culture



Ravindra Svarūpa (left): Forced to admit Śrīla Prabhupāda is ISKCON's *dikṣā* guru

of diligently reading Śrīla Prabhupāda's books, so as to prevent speculations and concoctions".

(GBC Resolutions 2020, 303.03)

Thus, everyone in ISKCON will always be "Śrīla Prabhupāda's audience" for receiving the message of the *Śrīmad-Bhāgavatam* from him. Which means that in ISKCON Śrīla Prabhupāda will always be the current link in the *paramparā*, from whom one receives the real message of the *Śrīmad-Bhāgavatam* and takes initiation:

"the message of *Śrīmad-Bhāgavatam* is coming down by disciplic succession, and in order to receive the real message of *Śrīmad-Bhāgavatam* one should approach the current link, or spiritual master in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession [...]"

(SB, 2.9.7, purport)

2) Indeed, RSD makes this same point by describing this act of reading Śrīla Prabhupāda's books as linking one to the "unbroken" *paramparā*; meaning that Śrīla Prabhupāda is our current link to the *paramparā*.

Conclusion

In BTP we feature two types of statements from ISKCON's leaders:

1) They correctly present Śrīla Prabhupāda's teachings regarding *guru-tattva* and other matters, with no self-awareness that in practice they are deviating from them.

2) They present statements which deviate from Śrīla Prabhupāda's teachings.

Above, since RSD makes it clear that Śrīla Prabhupāda is ISKCON's only *dikṣā* guru and current link for ISKCON's duration, and as RSD has usurped Śrīla Prabhupāda's position by acting as a GBC voted-in "successor" guru, this is a prime example of statement number 1)!

The Problem Cannot

Praghoṣa Dāsa ("PD"), a GBC member who sits on various GBC committees, gave an important interview that was titled "Is ISKCON in Peril?" and described as being about "the very future existence of Śrīla Prabhupāda's Movement". All quotes in shaded boxes are taken from the answers he gave in this interview on 18/11/2020. Emphases added.

GBC gurus block Śrīla Prabhupāda

"we tend to insert ourselves into situations, looking for recognition, looking for prominence, looking for appreciation, [...] and to the degree that we do that, [...] we're making it more difficult to establish Śrīla Prabhupāda as the pre-eminent śikṣā guru in the lives of every single devotee in this movement."

PD explains how the desire for recognition and appreciation comes in between devotees and Śrīla Prabhupāda. PD then immediately continues that the GBC gurus are a specific example of this since they receive such appreciation from their disciples:

"And then in terms of specifics, I think one of the biggest challenges we face is the role of guru in our movement, because [...] they will have deep appreciation, respect, love, and all of those things for their dikṣā guru [...]"

Hence, to stop Śrīla Prabhupāda being obscured in this way, PD strongly opposes anyone, including GBC gurus, publishing literature about themselves:

"any of our devotees, not just gurus, although often it is gurus, [...] I don't think that there should be any sort of autobiographical type books on the lives of devotees in our movement [...] because I just think it actually deflects away from Śrīla Prabhupāda."

One particular egregious example of such a book which deflects away from Śrīla Prabhupāda, and which has been heavily promoted in ISKCON, is *The Journey Home* by GBC guru and GBC member **HH Radhanath Swami**.

Given these problems, PD therefore explains that it is essential that Śrīla Prabhupāda be seen as being much more prominent than the GBC gurus by the disciples of the latter.

"they [the disciples] have to also understand that [...] Śrīla Prabhupāda is the moon, the full moon, and all other śikṣā gurus and dikṣā gurus, they are one of these little stars that are around that moon [...] so we have to get to a point where we, ideally everybody in the movement [...] have that understanding and that realization."

PD then concludes that if these things are not done, then, in line with the title of this interview which relates to the very existence of ISKCON, he has a "big fear" for ISKCON's future.

Keeping GBC gurus no solution

Having identified the GBC gurus as being a potential threat to ISKCON's future, PD explains that the GBC gurus are the problem because they become the "be all and end all" for their disciples, which automatically means Śrīla Prabhupāda's position is eclipsed:

"we cannot have, and this is the problem, we cannot have gurus taking such a significant role that they become the be all and end all in the lives of devotees."

However, PD states that such a situation, where the disciple sees their GBC guru as everything, is actually completely "natural":

"it's natural that devotees, second generation, third generation devotees, it's natural that they will have deep appreciation, respect, love, and all of those things for their dikṣā guru [...] So that in one sense is natural [...]"

PD states this state of affairs is "natural" three times. It is natural because it is actually our philosophy that the dikṣā guru is indeed treated as everything or like God:

"The murti of the spiritual master should be treated as good as the Deity [...]
The guru should be treated as good as God. This is stated in all the sastras."

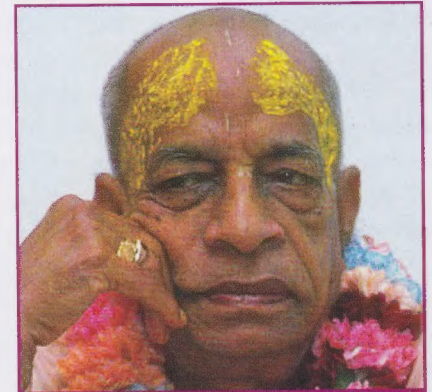
(Śrīla Prabhupāda Letter, 29/1/76)

Śrīla Prabhupāda speaks here of the "spiritual master" and "guru" in general, and not the "Founder-Ācārya", and thus in ISKCON there already exist "murtis" of some of the GBC gurus, just as we have murtis of Śrīla Prabhupāda.

Hence, the problem PD identifies, of GBC gurus competing with and taking devotees' attention away from Śrīla Prabhupāda, is *integral* to having successor dikṣā gurus. Because, as long as GBC gurus exist, it will always be "natural" for them to be the "be all and end all" for their disciples, and thereby be more prominent than Śrīla Prabhupāda – since the philosophy demands it.

"Pre-eminent" śikṣā guru no good

PD also explains that just labelling Śrīla Prabhupāda as being everyone's "śikṣā guru", no matter how "pre-eminent", will not solve the problem of the disciples of the GBC gurus not seeing Śrīla Prabhupāda as much more prominent than their GBC guru:



Śrīla Prabhupāda:
Only appointed *rtviks*, not *dikṣā* gurus

"they [disciples of GBC gurus] have to also understand that Śrīla Prabhupāda, we say 'pre-eminent śikṣā guru', to some degree, now as I'm speaking, I'm thinking those words are not strong enough. Śrīla Prabhupāda is just not another śikṣā guru, you know, we have many, many śikṣā gurus or we can have many, many śikṣā gurus, it's not that Śrīla Prabhupāda is one on a conveyor belt, absolutely not [...] pre-eminent śikṣā guru's not strong enough actually, it's actually not strong enough of a term because the śikṣā guru refers to so many different people."

Thus, Śrīla Prabhupāda needs to be more than just a śikṣā guru.

Dikṣā guru successors not ordered

However, PD feels that these problems with the GBC gurus, and trying to solve them, are a "real challenge" because he believes the GBC gurus were specifically ordered by Śrīla Prabhupāda, and thus must exist:

"we face a real challenge here because on the one hand Śrīla Prabhupāda said 'We want hundreds and thousands of spiritual masters' [...]"

But Śrīla Prabhupāda actually made the above statement in 1966 to those who were not his disciples, of whom none existed at the time in ISKCON:

"So we require hundreds and thousands of spiritual masters who has understood this Kṛṣṇa science and preach all over the world. That is the problem. Therefore we have formed this Society and we, we invite all sincere souls to take part in the Society and become a spiritual master, and preach this science all over the world."

(Śrīla Prabhupāda Lecture, 17/8/66)

Thus, this was *not* an order for successor dikṣā gurus, but an order for basic preacher gurus who act as simple śikṣā gurus, as proven by

Be the Answer

the facts that:

1) Śrīla Prabhupāda asks everyone to become spiritual masters *in order* to preach.

2) If Śrīla Prabhupāda was asking for *dikṣā* gurus in order to preach, then no preaching would have taken place in ISKCON for at least 11 years, until Śrīla Prabhupāda physically departed and it was even theoretically possible for successor *dikṣā* gurus to exist. But we know this is false, since many people did join ISKCON from 1966 onwards, who then did "preach all over the world", and none became *dikṣā* gurus, but they did become basic preachers or simple *śikṣā* gurus.

Hence, the situation is not a "real challenge", since PD no longer needs to falsely believe that Śrīla Prabhupāda ordered "hundreds and thousands" of successor *dikṣā* gurus.

Only *ṛtviks* ordered

Indeed, PD himself unwittingly proves that Śrīla Prabhupāda's orders were for Śrīla Prabhupāda to *remain* ISKCON's *dikṣā* guru, even after his physical departure, by stating:

"devotees were kind of asking these questions about 'What happens when you leave, Prabhupāda? Who will initiate, who will the gurus be?', Prabhupāda was so nonchalant about it. It was quite incredible, you just read that conversation, you know, Prabhupāda said, 'Oh, so and so can do Africa, so and so can do it in India', you know, and then at the end of the conversation that they kinda finished, and someone says, 'Oh, Prabhupāda we forgot about South America', and Prabhupāda says, 'Oh, who's down there? Hridayānanda can do that.'"

When we *actually* read this specific conversation PD references, here is what was said:

Śrīla Prabhupāda: "And... Five, six men, you divide who is nearest." [...]

Tamāla Kṛṣṇa: "Actually they are initiating the person on Your Divine Grace's behalf. [...] But all these persons are still your disciples. Anybody who gives initiation is doing so on your behalf."

Śrīla Prabhupāda: "Yes. [...] You can note down these names. [...] And Hridayānanda."

Tamāla Kṛṣṇa: "Oh, yeah. South America." (Room conversation, 7/7/77)

Thus, as PD correctly states, Śrīla Prabhupāda was "nonchalant" about it *because* he was only appointing representatives or "*ṛtviks*", who would initiate disciples on Śrīla Prabhupāda's behalf, and make them Śrīla Prabhupāda's disciples. Śrīla Prabhupāda was there-

fore *not* appointing or authorising any successor *dikṣā* gurus, but rather ensuring that he *remained* the *dikṣā* guru of ISKCON.

Ironically, this understanding that Śrīla Prabhupāda alone *remains* the *dikṣā* guru of ISKCON was also put forward by PD, again unwittingly, when as the GBC for the UK, he endorsed the "Vision Statement" put out by ISKCON UK in 2013. That vision statement declared that the term "Guru" in "Guru, *Sādhū* and *Sāstra*" refers to Śrīla Prabhupāda, which Śrīla Prabhupāda states is the *dikṣā* guru one approaches for initiation. The evidence for this, which was documented in BTP 41, can be read here: www.iskconirm.com/pd

Thus, PD has to agree, via his own statements, that the GBC gurus are not necessary in ISKCON, and thus their existence is *not a challenge*, as they do not have to exist.

The only solution

If we summarise all of PD's conclusions, we will see that he fully agrees with the IRM:

a) GBC gurus are a major problem since they block access to Śrīla Prabhupāda and eclipse his position.

b) This problem is fundamental to their very existence.

c) Promoting Śrīla Prabhupāda as a *śikṣā* guru is not enough.

d) Śrīla Prabhupāda's final "nonchalant" order was for *ṛtviks*.

It therefore follows, using these conclusions, that:

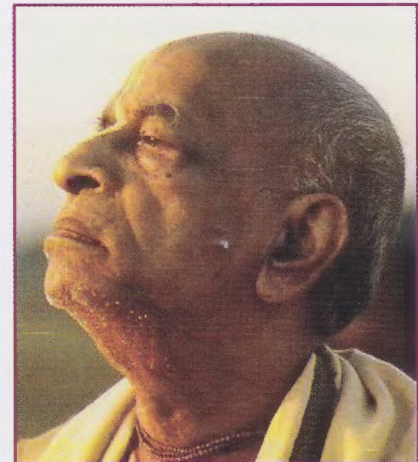
1) The problem of the GBC gurus eclipsing Śrīla Prabhupāda can only be solved by eliminating them, since the problem is fundamental to their very existence.

2) Śrīla Prabhupāda's position needs to be elevated to the position he had when he founded ISKCON, which is as *dikṣā* guru, rather than be relegated to only being a *śikṣā* guru.

3) This solution can be implemented because this is what Śrīla Prabhupāda actually ordered – *ṛtviks* who would initiate on his behalf – while not ordering successor *dikṣā* gurus.

PD suggests that to counteract the GBC gurus, a presentation about Śrīla Prabhupāda must be made at *every initiation ceremony* that takes place in ISKCON:

"you put together a presentation and that becomes a travelling road show [...] they could attend every single initiation ceremony in ISKCON and that's presented on a screen or whatever, at every initiation ceremony in



Śrīla Prabhupāda: The only answer to ISKCON's guru problems

ISKCON, prior to these devotees taking initiation from whoever the guru is that they're taking initiation from."

This is a wonderful suggestion, because if PD stays true to his own words then this presentation will contain the following conclusion:

Śrīla Prabhupāda is your dikṣā guru and these initiators are just acting as ṛtviks initiating you on behalf of Śrīla Prabhupāda.

Conclusion

In proposing his conclusions, PD states:

"I think we do have to be a little bold and discuss these things thread-bare and try to figure out what to do."

He also acknowledges the radical nature of his presentation:

"I think some people would get offended by what I just said, that we shouldn't see the guru as the be all and end all, etc."

Therefore, PD, if he studies this article and all the other evidence presented by the IRM "threadbare", can indeed be bold by presenting the conclusions mentioned above. Because he himself has shown that trying to "reform" or "adjust" the GBC successor *dikṣā* guru system, or call Śrīla Prabhupāda only the *śikṣā* guru, cannot work, since the GBC gurus *themselves* are the problem. And thus, the problem cannot, by *definition*, also be part of the answer. Which means the problem itself, the GBC gurus, must be eliminated, and only the answer, Śrīla Prabhupāda, can be the answer. An answer which is given by Śrīla Prabhupāda, and unwittingly by PD himself. And that is to restore Śrīla Prabhupāda to his original position as ISKCON's *dikṣā* guru, and thus eliminate the problematic and unauthorised GBC "successor" *dikṣā* gurus once and for all.

Challenging the Authority

Prominent ISKCON "scholar" and GBC-authorised guru **HH Hridayānanda Dāsa Goswami** ("HD") has posted a paper on his website, titled "Understanding Prabhupāda". The quotes in the shaded boxes below are from this paper. All emphases added.

In his paper, HD also quotes from an earlier paper that was authored by GBC voted-in guru **Drutakarma Dāsa** ("DK") on behalf of a GBC-appointed "Hermeneutic" Committee of which HD was also a member. Henceforward, we shall refer to this earlier paper quoted by HD as "**HP**" for the Hermeneutic Committee Paper. In the HP answers are given to specific questions asked by the GBC regarding how followers of Śrīla Prabhupāda should understand Śrīla Prabhupāda's statements, because an aim of the committee was to discern:

"principles by which devotees should understand the statements of Prabhupāda [...]"

Purports not authoritative

"GBC: What is the status of Prabhupāda's statements not drawn from *shastra*?

DK: [...] in **purports**, letters, lectures and conversations, Prabhupāda made other statements [...] on worldly topics with no reference to *śāstra*. If Prabhupāda's followers find direct *śāstric* support for these words, Prabhupāda's words are taken as authoritative. [...] Prabhupāda's non-*śāstric* predictions may not come true."

It is concluded that unless one can first find "direct *śāstric* support" for every statement Śrīla Prabhupāda makes in his purports which is deemed to be on a "worldly" topic, those statements cannot be accepted as "authoritative". HD further adds that since Lord Kṛṣṇa did not write Śrīla Prabhupāda's books, we cannot accept that Śrīla Prabhupāda's statements in his purports on "worldly" or material subjects must be free from mistakes:

"we cannot claim that Lord Kṛṣṇa directly wrote every word, and therefore any statement in Prabhupāda's books on a material subject must be infallible."

Mistakes in purports

"GBC: Can there be mistakes in Prabhupāda's statements?

DK: [...] Apart from mistakes in grammar, recalling verses, or details of material affairs, one may question an interpretation of *śāstra* in a non-*siddhānta* matter. For example, based on the Fifth Canto, Prabhupāda said that the

moon is further away from the earth than the sun. There are some problems here."

The HP then goes on to offer reasons as to why they believe Śrīla Prabhupāda was mistaken in his understanding of the Fifth Canto. Thus, in the quote above, the HP first references their earlier statement regarding Śrīla Prabhupāda's purports on "worldly topics" as "mistakes in details of material affairs", and then adds that even Śrīla Prabhupāda's purports on *śāstric* topics can also be mistaken.

Thus, in conclusion, statements in Śrīla Prabhupāda's books and purports which deal with both "worldly" and "*śāstric*" subjects can be considered to not be authoritative, and rather can be "mistakes", if they are not supported by what the HP considers to be "direct *śāstric* support".

Mr. Hypocrite

One cannot help but be amused that HD is party to this challenge of Śrīla Prabhupāda's purports, demanding that they be substantiated with "direct *śāstric* support". Because, as we covered in BTP 51, in "The Unauthorised Cantos", it was some of HD's own purports to his translation of the 11th Canto of the *Śrīmad-Bhāgavatam* which were so nonsensical, that they later had to be deleted!

Maybe *he* should have found "direct *śāstric* support" for his statements before daring to challenge Śrīla Prabhupāda's purports. That article can be read here: iskconirm.com/btp51

Not authorised to challenge

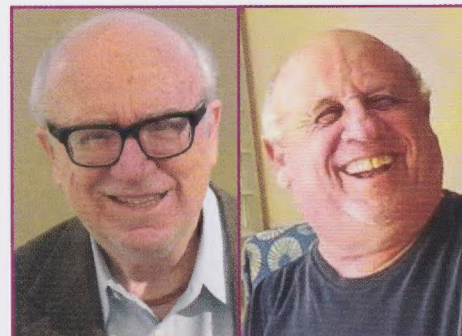
HD attempts to justify the need to "confirm" Śrīla Prabhupāda's words against *śāstra* by invoking "guru, *sādhu* and *śāstra*", and claiming that is how we must "understand" Śrīla Prabhupāda:

"How do we understand Prabhupāda? The same we understand all spiritual knowledge – by guru, *sādhu* and *śāstra*. Prabhupāda himself always taught this."

To substantiate this point he states:

"After all, we are taught not to accept a guru until we confirm by realization and *Śāstra* that his or her teachings are bona fide and true. Prabhupāda himself always taught this."

But, in stating this, he has perfectly explained why such "testing" should *not* be done. For he states that such testing is *only* to be done in order to confirm *if* the guru is bona fide. However, in ISKCON Śrīla Prabhupāda is **already** accepted by everyone as a bona fide



ISKCON gurus Drutakarma and Hridayānanda: "Śrīla Prabhupāda was mistaken"

spiritual master and *Ācārya*, and Śrīla Prabhupāda has not taught that the bona fide spiritual master must have every statement he makes continually tested by his disciples to see if it is "confirmed" by *śāstra*. Rather, after accepting the bona fide spiritual master, one must fully surrender to his every word without question:

"Lord Caitanya Mahāprabhu says that 'I accept the order of My spiritual master in toto, without any interpretation, without any argument, without any understanding. Whatever he has said, it is all right.' This is acceptance of spiritual master. [...] You cannot argue."

(Śrīla Prabhupāda Lecture, 8/2/67)

Note, this refers only to one who is an authorised, bona fide guru, such as Śrīla Prabhupāda. Unauthorised GBC gurus are not bona fide to begin with.

The purports are authoritative

Śrīla Prabhupāda described his purports as being completely bona fide:

Śrīla Prabhupāda: "Sometimes I become surprised how I have written this. Although I am the writer, still sometimes I am surprised how these things have come. Such vivid description. Where is such literature throughout the whole world? It is all Kṛṣṇa's mercy. Every line is perfect."

Tamāla Kṛṣṇa: "The purports are as nice as the *ślokas*."

Śrīla Prabhupāda: "It is explained in this way."

(Conversation, 28/6/77)

"Regarding preaching work: If you simply reproduce verbatim the purports which I have given in the Srimad-Bhagavatam, and chant Hare Krishna with ecstasy, that will be sufficient for your preaching work, and as you do it seriously and sincerely, Krishna gives you more and more strength"

(Śrīla Prabhupāda Letter, 10/6/68)

of Śrīla Prabhupāda's Books

Thus, Śrīla Prabhupāda always speaks of his books and purports as one integral and complete bona fide entity. Hence, Śrīla Prabhupāda never stated:

1) That some lines of his purports are authoritative, and others are not.

2) And that therefore his disciples should critically analyse each statement of his purports to see which ones are "directly supported by *śāstra*" and then only declare those as being authoritative and consider that the other statements could be "mistakes".

Anything "unpopular" challenged

The HP also states that any statement from Śrīla Prabhupāda which is "non-*siddhānta*", can be challenged by a follower of Śrīla Prabhupāda where it is "socially unacceptable" and "unpopular":

"GBC: How should Prabhupāda's followers understand and apply his statements that are largely socially unacceptable?

DK: [...] ISKCON members may respectfully question the utility of Prabhupāda's non-siddhānta statements that disturb the modern world. [...] Here is a statement about women, made by Śrīla Prabhupāda, that was unpopular when he made it, and would be unpopular today: 'Where is woman philosopher, mathematician, scientist? Not a single [one].' [Morning walk Bombay, Jan 9, 1977]

If a member of ISKCON were questioned about this particular statement, it would be best to concede that Śrīla Prabhupāda was mistaken. There are many women scientists, mathematicians, and philosophers."

However, if one actually reads Śrīla Prabhupāda's statements in *full*, then one can understand the statement in context. And doing that here will enable one to not have to "concede" that Śrīla Prabhupāda was "mistaken":

"Where is woman philosopher, mathematician, scientist? Not a single. [...] How they can have equal rights? Up to date in the history there is not a single woman who is a great scientist or great philosopher or great..."

(Śrīla Prabhupāda, Morning Walk, 9/1/77)

Śrīla Prabhupāda goes on to explain that he was referring to a "great scientist" or "great philosopher", etc., and only up until that time in January 1977—"up to date in the history". And, since Śrīla Prabhupāda does not reveal here exactly what he means by "great", one cannot claim that there did exist before 1977,

"great" women philosophers, etc., in the sense that Śrīla Prabhupāda meant, and that therefore he was definitely mistaken. Thus, rather than considering what may "disturb the modern world", which itself continually changes, one should try to use one's intelligence to defend Śrīla Prabhupāda instead of being quick to accept that Śrīla Prabhupāda made a mistake.

Śrīla Prabhupāda conditioned

"DK: Śrīla Prabhupāda's views were certainly not completely dictated by his cultural and historical context. [...] Śrīla Prabhupāda's... core values and understandings were those of a pure devotee of Krishna."

Consistent with the earlier statements that Śrīla Prabhupāda's scriptural writings are not completely authoritative and free from mistakes, the HP now gives an "explanation" for why this would be the case. It states that:

a) **Only** Śrīla Prabhupāda's "core" values and understandings were those of a pure devotee of Kṛṣṇa.

b) His views were "not completely dictated" by his "cultural" context, meaning that some of his views were "dictated" by his cultural context.

But to claim that Śrīla Prabhupāda was even partially materially influenced is untrue, for a pure devotee is always above material influences:

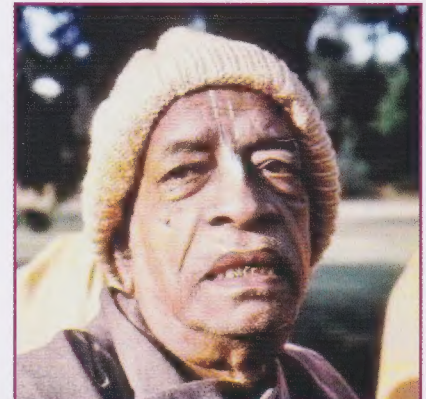
"A pure devotee, [...] is always above material conditioning and is always liberated."

(SB, 4.29.65, purport)

Time, place, circumstance

"DK: In chapter 6 of NOD, Rūpa Gosvāmī and Prabhupāda distinguish between the unvarying basic principles of *bhakti*, and variable details that can be adjusted according to time, place, and circumstances. In his purport to ŚBh 4.8.54, and elsewhere, Prabhupāda strongly urges that we adjust details according to time, place, and circumstances. He did not claim that only he could or should make such adjustments."

In an attempt to continue to undermine Śrīla Prabhupāda's authority, the HP also claims that the details of *bhakti* can be changed according to time, place and circumstances, presumably by anyone, since they claim Śrīla Prabhupāda did not state that only he could make such changes. They cite the



Śrīla Prabhupāda:
Always above material conditioning

purport to SB 4.8.54. However, the purport they cite specifically speaks of ācāryas, such as Śrīla Prabhupāda, making changes:

"One has to consider the particular time, country and conveniences. [...] Those who are not actually in the line of ācāryas, or who personally have no knowledge of how to act in the role of ācārya, unnecessarily criticize the activities of the ISKCON movement [...]"

(SB, 4.8.54, purport)

Given this, one would need a statement from Śrīla Prabhupāda that those who are not the *Ācārya* can change the details of the practices involved in *bhakti* which he has given – but neither HD nor the HP present such a statement.

Conclusion

Unfortunately, there is nothing new in some disciples of Śrīla Prabhupāda seeing "mistakes" in his books. Śrīla Prabhupāda had addressed the situation when it happened during his physical presence as follows:

Rādhā-vallabha: "He thinks, 'If I think I see a mistake, what should I think?' I'll tell him what you just said."

Śrīla Prabhupāda: "He cannot see mistake. He is mistake."

(Room Conversation, 27/2/77)

By and large the rank and file in ISKCON still consider all the words in Śrīla Prabhupāda's books to be totally authoritative, having been directly guided by Lord Kṛṣṇa, with Śrīla Prabhupāda acting as his pure instrument. It is regrettable that some of their own leaders may not fully share this sentiment.

However, regardless of what anyone in ISKCON may think, rest assured that the IRM will always fight to defend Śrīla Prabhupāda and his authority in all circumstances.

BTP Interactive

The real and the false ISKCON

"Hare Kṛṣṇa,

I am a new devotee living in France. I read a lot of articles on your website (www.iskconirm.com). Thank you very much for all your nice articles. I decided I will not go to ISKCON temples. Prabhupāda is my eternal spiritual master and no one else. I don't care if I have to stay alone in my room. If I have the books of His Divine Grace then everything is perfect. Thank you very much for your love for truth. I would love to preach Krishna consciousness to everyone.

I already distributed books of Śrīla Prabhupāda, but it is very strange... Prabhupāda talks about ISKCON in his Divine Books, and he says that it is wonderful, he speaks about the nice program that is being followed in every temple, etc. But now in 2020, if people write "ISKCON" on the internet they find so many horrible things or bogus gurus. I am very very enthusiastic to do something.

Your servant,"

- Jad El-Halabi, St. Etienne, France

Editor replies:

1) Śrīla Prabhupāda is describing the bona fide ISKCON which he founded. This movement accepted him as its only guru and authority, and followed his orders.

2) Unfortunately, after Śrīla Prabhupāda's physical departure, the movement adopted a completely different course, and beginning with replacing Śrīla Prabhupāda as ISKCON's *dikṣā* guru with numerous other gurus, it became a completely different movement. In the following two articles, we present just a very brief summary of how the current movement calling itself "ISKCON" is entirely different from the ISKCON movement Śrīla Prabhupāda established:

www.iskconirm.com/mission

www.iskconirm.com/sahajiya

3) You raise a very important point when you state:

"Prabhupāda talks about ISKCON in his Divine Books, and he says that it is wonderful, he speaks about the nice program that is being followed in every temple, etc."

This means that people will read the books and be directed to join the current ISKCON movement which is deviating in his name. Therefore, simply distributing Śrīla Prabhupāda's books without also informing devotees about the reality of the current movement masquerading as ISKCON will lead devotees to

not only get misled, but also lose faith in Śrīla Prabhupāda and his books, since it is supposedly he who after all is promoting this false deviated movement in his books.

The IRM has taken up this task of making the reality of the current ISKCON known to the devotees so that they will not get misled.

Clearing up 30+ years of doubt

"PAMHO. AGT Śrīla Prabhupāda.

I've been following you for a while, or let's say I've known the situation for over 30 years already. I received initiation into the ISKCON but still, despite everything, I have been carrying on this doubt for more than 30 years that are our current gurus really authorized to initiate on their own? And in any case I have always been a bit confused about it. So I kindly ask you as I will have to go around, who is in charge of giving initiation?

Ys,"

- Vijaya Murti Dāsa, Dueville, Italy

Editor replies:

You are correct to have a doubt regarding the authority of the GBC gurus to initiate. The facts are that:

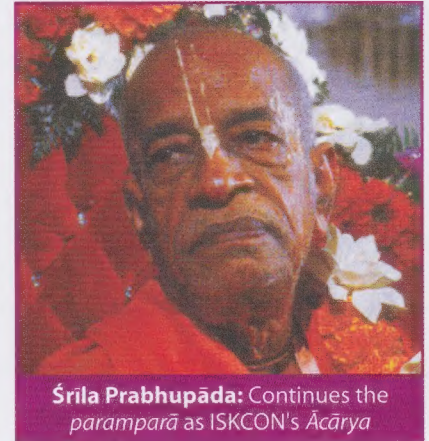
1) Śrīla Prabhupāda established that he alone would be the *dikṣā* guru for ISKCON. The proof for this is given in many places, including our book: *Śrīla Prabhupāda – The Founder-Ācārya of ISKCON: Presenting the Conclusions of the GBC Foundational Document*. This document, along with the *ISKCON Leaders Special Issue*, is particularly effective in establishing that Śrīla Prabhupāda, and not the current GBC gurus, should be the *dikṣā* guru in ISKCON as they are based entirely on using statements from the GBC gurus and other ISKCON leaders!

2) Hence, Śrīla Prabhupāda never authorized anyone else to take his position as the *dikṣā* guru for ISKCON.

Who will continue the paramparā?

"The *paramparā* cannot stop at Prabhupāda like IRM believes.

Bhaktisiddhānta Mahārāja was as perfect as we can be in this world but with him, we had 64 *japa* rounds a day and no women in the temples nor any direct initiation for them, to my knowledge anyway. Impossible under these conditions to spread Kṛṣṇa Consciousness in the world. Prabhupāda changed all that. He did not betray his guru or "took his place". As far as I know, Bhaktisiddhānta is always in the *paramparā* like the others. They



Śrīla Prabhupāda: Continues the *paramparā* as ISKCON's Ācārya

were not ejected!

And the *paramparā* must continue otherwise we will have girls who will not even read and write if we follow the program of Prabhupāda on this point. Unacceptable!

So a new *ācārya* will continue because only he can do that and he will not betray Prabhupāda any more than he himself betrayed Bhaktisiddhānta Mahārāja even if he changed some things. Is it so hard to understand that?!!!!?"

- Prahlāda Nṛsiṃha Dāsa, Terrasson, France

Editor replies:

1) It is Śrīla Prabhupāda, not the IRM, who has stated that he is the Ācārya of ISKCON. This fact is not disputed even by the GBC! Śrīla Prabhupāda stated that he alone will be the Founder and Ācārya for ISKCON:

"our system is to keep the name of the Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda on all registration documents, as well as all stationery, books, and publications."

(Śrīla Prabhupāda Letter, 13/11/74)

His position as the "Founder-Ācārya" designates that he is both the Founder and Ācārya of ISKCON:

"I am registered immigrant as Founder and Acharya of the International Society for Krishna Consciousness, Incorporated."

(A.C. Bhaktivedanta Swami, Māyāpur-Vrindaban Trust Fund Agreement, MVTF Agreement, 7/71)

2) Hence, there is no question that a "new Ācārya will continue" in ISKCON, since Śrīla Prabhupāda has ordered that he alone will occupy this position.

3) Nor does the IRM claim that Śrīla Prabhupāda remaining as the Ācārya of ISKCON will "stop" the *paramparā*. Rather, the *paramparā* continues with Śrīla Prabhupāda as the current link in the *paramparā* for all those who join ISKCON.

4) Nor does the IRM claim that Śrīla Bhak-

BTP Interactive (continued)

tisiddhānta was "ejected" from the *paramparā*.

5) It is also completely false to claim that we will have "girls who will not even read and write if we follow the program of Prabhupāda on this point". Śrīla Prabhupāda wanted girls to learn to read and write, the same as boys:

"All the children should learn to read and write very nicely, and a little mathematics, so that they will be able to read our books. [...] There is no question of academic education for either boys or girls – simply a little mathematics and being able to read and write well, that's all, no universities. [...] Alongside the regular classes in reading and writing, the other routine programs they should also participate in, like arati, kirtana, preaching, Sankirtana, like that."

(Śrīla Prabhupāda Letter, 16/2/72, emphases added as are all emphases in Interactive)

6) So Śrīla Prabhupāda did not authorise a new *Ācārya* for ISKCON, nor did he stop the *paramparā*, nor did he forbid girls to read and write. Is it so hard to understand that?!!!!

Veganism

"Hare Krishna,

Can vegans practice Krishna Consciousness or is it a requirement to be a vegetarian?"

- J. Bottger, Gloucester, UK

Editor replies:

To become Śrīla Prabhupāda's disciple, the minimum compulsory requirements are to follow 4 regulative principles and chant 16 rounds:

"Who is my disciple? First of all let him follow strictly the disciplined rules. [...] Then he is all right."

(Śrīla Prabhupāda, Morning Walk, 13/6/76)

"I am very happy to accept you as my disciple [...] now please continue to follow strictly the four regulative principles of no eating of meat, fish or eggs, no taking of intoxicants including coffee, tea and tobacco, no illicit sex-life, and no gambling. Be sure to always chant daily your sixteen rounds on your beads, and be happy in Krishna Consciousness."

(Śrīla Prabhupāda Letter, 25/4/70)

So in theory any vegan can follow these disciplined rules of no eating of meat, fish or eggs, no illicit sex, no gambling and no intoxication, and chanting 16 rounds.

However, drinking cow milk is also highly recommended:

Śrīla Prabhupāda: "The cow produc-

es miracle food, milk. So **if you want to have good brain, then you have to take milk."**

Guest (2): "Good brain?"

Śrīla Prabhupāda: "**If you don't want to remain dull, then you have to take milk."**

Guest (2): "Milk."

Śrīla Prabhupāda: "Therefore cow protection is necessary. [...] **unless we have got sufficient milk supply, you cannot have nourishing food and you cannot develop good brain. Therefore it is necessary."**

(Room Conversation, 23/9/71)

GGG - only genuine disciple?

"My respectful respects, all glory to Śrīla Prabhupāda.

Śrīla Prabhupāda is glorious indeed since he is located beyond birth and death, but he is not the only one who has come to preach. Gour Govinda M., his only genuine disciple, to my knowledge, was a genuine spiritual master. Haribol,"

- Haladhara Dāsa, Paris, France

Editor replies:

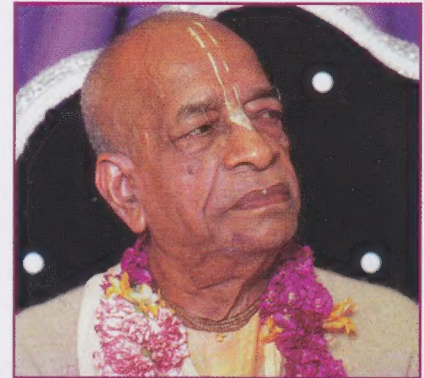
You have offered your opinion regarding what you believe about **HH Gour (Gaura) Govinda Swami ("GGG")**. However, we only concern ourselves with facts. So let us examine the facts.

1) You claim that GGS is Śrīla Prabhupāda's "only genuine disciple". This is a false claim, since we know from Śrīla Prabhupāda that he considered Jayānanda Prabhu a genuine disciple:

"Jayananda's death is glorious. It is very good that he had stated, what is the use of such a useless body, better to give it up. He has left his body very wonderfully, and he has been transferred to Vaikuntha. I have already sent a condolence letter for publication in Back To Godhead. Everyone should follow the example of Jayananda. I am very proud that I had such a nice disciple. If possible Jayananda's picture should be hung in the ratha of Lord Jagannatha, and in all of our temples a day may be set aside for holding a festival in his honor, just as we do on the disappearance day of the other great Vaisnavas."

(Śrīla Prabhupāda Letter, 11/5/77)

2) If you look under "Gaura Govinda Swami" in the section titled "Replies to Gurus & GBCs" on the IRM homepage (www.iskconirm.com), you will see that we compare the teachings of Śrīla Prabhupāda and GGS,



Śrīla Prabhupāda: Following his rules makes you his disciple

and find that they are not the same in many respects. Below we give just one example, but one can find many more in the aforementioned section. GGS claimed that:

"Physical contact is required. You must hear directly, not just by listening to tapes. Śabda-brahma will never descend through a tape. One must hear from a physically present Śrī Guru."

(GGG, 'Q&A', The Worship of Śrī Guru, Chapter 3)

But this directly contradicts Śrīla Prabhupāda who gave second (*Gāyatri*) initiations through tape recordings, as well as many of his statements such as:

"I have prepared some Tape record of my personal Kirtana. When one of this Tape record was played the audience became practically charmed by that [...] So I am confident of the statement of Srila Haridasa Thakura that the transcendental sound of Lord Caitanya's Harinama can do good even to the birds and the beasts."

(Śrīla Prabhupāda Letter, 4/2/66)

A genuine disciple would not have teachings that differ at all from his guru, since:

"Any opinion different from the opinion of the spiritual master is useless."

(Cc., Ādi-līlā, 12.9, purport)

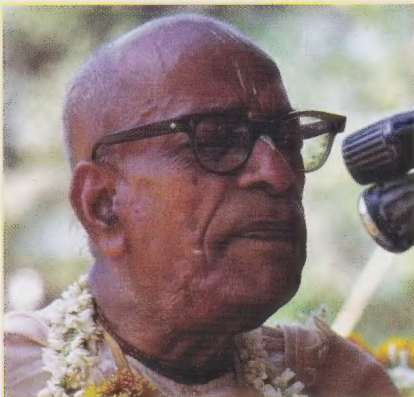
3) In regards to your claim that GGS was a genuine spiritual master, we can note that GGS only became a spiritual master by getting authorisation at the height of the bogus zonal-*ācārya* system in 1985 from the GBC body:

"3. Gaura Govinda Swami is empowered to begin giving Dīkṣā initiations, pending the approval of a 3-man committee appointed by the GBC Body."

(GBC Resolutions 1985)

Since you have claimed that GGS was Śrīla Prabhupāda's only genuine disciple, then it would mean that according to you he only became a spiritual master by being authorised

BTP Interactive (continued)



Śrīla Prabhupāda:
Advocated criticism of false gurus

by GBC members who were non-genuine disciples of Śrīla Prabhupāda. Therefore, by your own argument, GGS could not have been a genuine spiritual master, since his authority to be a spiritual master came from those who were non-genuine.

4) Further, this also proves that GGS only became a spiritual master, not because of Śrīla Prabhupāda's order, but the order of the GBC – as clearly documented above. However, Śrīla Prabhupāda did not order the GBC to authorise successor *dikṣā* gurus, because Śrīla Prabhupāda did not authorise his replacement as the *dikṣā* guru of ISKCON. Therefore, GGS became a spiritual master unauthorisedly.

"Celebrity" preachers

"Dear Krishnakant Prabhu,

Please accept my humble obeisances. All glories to Śrīla Prabhupāda. Where are all the "Celebrity" ISKCON preachers during this pandemic? We see Christian Preachers talking hell-fire and brimstone, keeping their congregations inspired to love Jesus. But where are all of ISKCON's financially wealthy Swamis? Not a word, not a peep of public preaching so as to give hope to others. Locked up in paradise-like countries such as New Zealand preaching to their "circle of trust", donors, collectors and slaves about "Social Inclusion" for gay marriage, feminism, and all the so-called societal politically correct Marxist training rubbish taking us all to hell. Śrīla Prabhupāda never ever went on either side of the railway track, he was always straight down the line in Truth "As It Is"!

Something the current crop of "celebrities" have always been and are still hell bent on changing.

Your servant,"

- Kūrma Dāsa (not the chef) from locked Melbourne, Australia

"We should follow only Śrīla Prabhupāda and we must have full faith in his teachings. Physical presence is immaterial. Hare Krishna."

- Śrīdhām Dāsa, New Delhi, India

Nonsense Corner

This is a column in which we answer articles or statements which have been forwarded to us by our readers for rebutting. Below are some statements which attack the position of the IRM, whose followers are labelled as "Rtviks", and our response to the statements is interspersed in coloured text below.

"Rtviks harden devotees' hearts to such a degree that they cannot see who is a guru. A philosophy that produces so much criticism of others must be viewed with suspicion, since criticism has nothing to do with vaiṣṇavism. If you have to base a philosophy upon criticizing devotees to win converts, obviously that philosophy is not Kṛṣṇa conscious. The *Back To Prabhupāda* magazine, the main preaching arm of the Rtvik movement, is grounded in criticism."

1) In order to make just the above short statement, one has engaged in criticism: "hardened hearts"; "nothing to do with vaiṣṇavism", "not Kṛṣṇa conscious".

Therefore, engaging in criticism to try to show that criticism is wrong has simply led to being self-defeated.

2) Further, the above criticisms of *Back To Prabhupāda* are not even correct. Śrīla Prabhupāda was similarly criticised for engaging in criticism of false gurus:

"So this is our one of the item, to vanquish all these rascals, so-called *svāmīs*. They say that "Why you criticize others also?" Because we have to vanquish them. Now these people cannot rise."

(Śrīla Prabhupāda, Morning walk, 1/5/74)

Therefore, criticism of false gurus is encouraged by Śrīla Prabhupāda. Hence, what is relevant is not whether one is criticising, but if that criticism is correct. Tellingly, because one is unable to refute that BTP's criticism is correct, one has to take shelter in only complaining that one should not criticise *per se*.

3) Therefore, the criticism is not "produced" by *Back To Prabhupāda*. The criticism is produced due to ISKCON leaders deviating. If they did not deviate, there would be nothing to report or criticise. If ISKCON's leaders simply followed Śrīla Prabhupāda strictly, then BTP in its current form would cease to exist.

4) In addition, BTP is full of appreciation of Śrīla Prabhupāda – indeed criticism of his *dikṣā* guru competitors is presented in the context of appreciating the need to stick only with Śrīla Prabhupāda.

"despite the fact that he said that one who says that guru only means *śikṣā* guru is foolish, one should not perpetually remain a student, and what will please me most is when all my disciples become guru".

In respect of these three statements above, claimed as "evidence" that Śrīla Prabhupāda issued a *dikṣā* guru replacement order, here is what Śrīla Prabhupāda *actually* stated in each claimed case:

1) "one who says that guru only means *śikṣā* guru is foolish":

"Sometimes a caste guru says that *ye kṛṣṇa-tattva-vettā, sei guru haya* means that one who is not a *brāhmaṇa* may become a *śikṣā-guru* or a *vartma-pradarśaka-guru* but not an initiator guru. According to such caste gurus, birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaiṣṇavas. The word guru is equally applicable to the *vartma-pradarśaka-guru*, *śikṣā-guru* and *dikṣā-guru*".

(Cc., 8.128, purport)

There is no dispute that the word "guru" in the verse "*ye kṛṣṇa-tattva-vettā, sei guru haya*" can also apply to *dikṣā* guru. But that is not evidence that Śrīla Prabhupāda stated he would renounce acting as ISKCON's *dikṣā* guru.

2) "one should not perpetually remain a student":

"Yes, one should remain perpetually a student, but he has to act as guru. That is the mission of Caitanya Mahāprabhu."

(Śrīla Prabhupāda Lecture, 10/12/76)

a) Displaying gross ignorance, we see that the claimed "quote" states the exact opposite of what Śrīla Prabhupāda actually states. Śrīla Prabhupāda states that: "Yes, one should remain perpetually a student", rather than "one should not perpetually remain a student".

b) Śrīla Prabhupāda does state that one has to "act as guru", but since Śrīla Prabhupāda has not *also* stated that such gurus will replace him as ISKCON's *dikṣā* guru, then it cannot be an order for replacement *dikṣā* gurus, and Śrīla Prabhupāda will still continue as ISKCON's *Ācārya* and *dikṣā* guru.

3) "what will please me most is when all my disciples become guru."



BTP Interactive (continued)

a) If one types in the phrase "all my disciples become guru", one will not find any such quote appearing in the Śrīla Prabhupāda "Vedabase".

b) We can note that even the GBC does not accept that "all" of Śrīla Prabhupāda's disciples should become *dikṣā* gurus. So far, 45 years after Śrīla Prabhupāda's physical disappearance, the GBC has only allowed around 135 out of the approximately 5,000-10,000 disciples Śrīla Prabhupāda had to become "*dikṣā* gurus". Thus, given this state of affairs, projecting forward it is likely that by the time all of these 5,000-10,000 disciples will have physically disappeared, no more than 3% of "all" of Śrīla Prabhupāda's disciples will have been allowed by the GBC to become *dikṣā* gurus.

"Śrīla Prabhupāda once asked the devotees, "How do you know Kṛṣṇa is God?" They gave all the right *śāstric* answers but he rejected all of them. Then a devotee said, "Because you can feel it," meaning you can feel His presence through *bhakti*. Prabhupāda said, "This is the real answer." This means, then, that the *śāstras* are not the ultimate proof."

1) There is no such record of this conversation in the Śrīla Prabhupāda Vedabase. One can "prove" anything if one simply claims "Prabhupāda said". One can easily recognise when people are putting forward unsubstantiated "quotes", because no reference is provided for the quote, just as has been done continually in these statements. A reference for the quote cannot be provided because there is no record of Śrīla Prabhupāda stating the quote.

2) Śrīla Prabhupāda stated that *śāstras* are the proof for whether or not one is God:

"It is not that anyone and everyone can become God without proof from *śāstras*."
(Cc., Ādi-līlā, 17.109)

"*R̥tviks* don't understand – or refuse to recognize – the subjective nature of guru/disciple relationships. They despise the affection that disciples show to present day gurus. Thus, they despise the essence of Kṛṣṇa consciousness, faith in guru, and guise such feelings in so called devotion to Prabhupāda."

1) If one actually reads BTP, one will see that there is no "despising" the affection for present day gurus by their disciples. Rather, we simply check if they are indeed bona fide gurus authorised by Śrīla Prabhupāda, and if they are misleading their disciples by deviating from Śrīla Prabhupāda's teachings. In doing this, rather than despising their disciples

in any way, we are helping them from being misled.

2) It is claimed that the essence of Kṛṣṇa consciousness is faith in guru, and that we try to hide our so-called "despising" via supposed "devotion to Prabhupāda". But Śrīla Prabhupāda is a guru. And we do preach faith in Śrīla Prabhupāda. Thus, we are preaching "faith in guru". Therefore, it is a contradiction to claim that we are despising faith in guru by preaching faith in guru!

Appreciation

"Thanks for sending *Back To Prabhupāda* through the post which is very enlightening and exposes the truth. Without which we would be in the dark and confused."

- **Ranjit Ghaotora, Nottingham, UK**

"Dear KK,

All, all glories to Śrīla Prabhupāda.

I received BTP 67 today and read it immediately.

I have such an inordinate amount of respect for all that you do and the fire that you have for re-establishing Śrīla Prabhupāda as the root and centre of ISKCON. I am so very grateful that you appeared in our lives all those years ago and have continued to be a guiding voice for all these years. My gratitude to both you and Śrīla Prabhupāda increases with each new issue, and I cannot express enough how in awe I am of how you single-handedly and determinedly fought to bring the guru hoax to light, man by man, discussion by discussion, when the whole establishment was against you.

I am eternally in your and Śrīla Prabhupāda's debt. Thank you with all my heart and thank you for being the benchmark I measure all my arguments against when talking about Krishna consciousness.

Your servant in the service of Śrīla Prabhupāda,"

- **Gita Suchak, London, UK**

"Hare Krishna. Please accept my humble obeisance. I really appreciate your movement and the laudable tasks that you are doing."

- **Shastri Dāsa, Rose Belle, Mauritius**

"IRM – the movement that destroyed the guru hoax and their supporters, including so much more nonsense."

- **Jairaj Singh, Durban, South Africa**

"Dear Krishnakant,

Daṇḍavats. All glories to Śrīla Prabhupāda. Confirming receiving *Back To Prabhu-*



Śrīla Prabhupāda: BTP and IRM preach faith in him as the *dikṣā* guru

pāda magazine #67 on this auspicious *Ṣaṭ-tilā Ekādaśī*. After chanting 25 rounds, starting my evening program listening to *Bhagavad-gītā As It Is* class online, happened to click on "Churning the *Bhāgavatam*, The Monk's Podcast 95 with Kṛṣṇa Kṣetra Mahārāja" (KRKS). Listening for a couple of minutes, it was dry and feeling no potency (never heard of KRKS) so... decided to start reading our potent *Back To Prabhupāda*, Issue 67, opening up and seeing the picture of KRKS and reading "Using Authorisation for Deviation", you revealing the real nature of this GBC voted-in guru was mind-blowing. I was amazed, how the truth just appeared, only happens when you are connected to Śrīla Prabhupāda.

Next started to read "Who are the offenders". You are exposing that rascal JAS (HH Jayādvaita Swami) and the rest of the misleaders in ISKCON telling us the same ISKCON line "Vaishnava *Aparādhā*" against us, again the truth appeared, very inspiring. When JAS speaks, is topsy-turvy for me, he says one thing you know it's the opposite. THANKS for sending the truth free, I'll pass it on.

Your unworthy servant,"

- **Rathayātrā Dāsa, Bangalore, South India**

"Thank you very much for your work and posting this important information!

Hare Krishna!!!"

- **Andrey Zadorozhnyuk, Krivoy Rog, Ukraine**

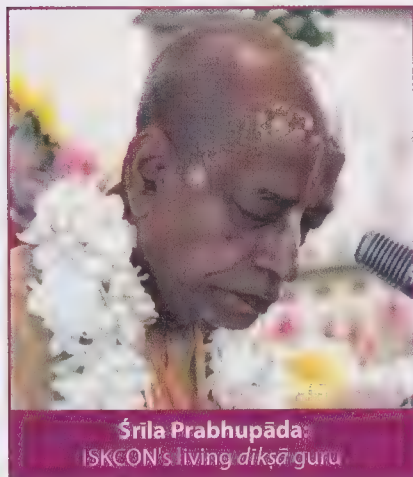
"Thank you for your sevā. Hare Krishna!"

- **Suneal Gupta, Maryland, USA**

"I and my 2 brothers were initiated by Bhavānanda in the early 80s after becoming disillusioned with certain people and their obvious disregard for Prabhupāda's instructions, we made our own way in life.

I am very happy to have found your website (www.iskconirm.com) and to see your arguments. Many questions need to be

BTP Interactive (continued)



asked and answers given about the management of ISKCON after Prabhupāda left.

Kind regards,"

- **Paul Jago, New South Wales, Australia**

"Please send me all your books for distribution of the IRM message in Portugal."

- **Victor Fernando, Sao Miguel, Portugal**

"The magazine, *Back To Prabhupāda* is unique in spreading *Bhakti* of Sri Prabhupāda & ISKCON."

- **Lingam Chetty Venugopal, Tirupati, India**

"I've been a member of ISKCON since 1984. I've been feeling very disillusioned about many things in ISKCON for quite some time. I started reading articles on your website (www.iskconirm.com) and everything makes perfect sense to me."

- **Prāṇanātha Dāsa, Auckland, New Zealand**

"All glories to Śrīla Prabhupāda and all glories to your service."

- **Adam Torrisi, New South Wales, Australia**

"Hare Krishna,

Thank you so much for your Mercy."

- **Shiva Shankar, Gurgaon, India**

"The [iskconirm website \(www.iskconirm.com\)](http://iskconirm.com) is an invaluable treasure chest of information and the catalogs of defeats should open the eyes of any seeker of truth.

We are a philosophical movement and we would always say that if someone presented a better argument, logic and reason we would accept it. So now many senior devotees have been defeated but instead of taking the honorable road they just ban anyone that doesn't fit their paradigm. It's unfortunate that men claiming to be *Brahmins* cannot speak the truth, but then again this is Kali-yuga. Śrīla Prabhupāda is as accessible today as he has ever been and serving him (*vāṇī*) and pleasing him is the essence of this Kṛṣṇa Consciousness movement. Go to iskconirm.com and look up

the 'catalogs of defeats' and practically every single devotee in the movement that has challenged Śrīla Prabhupāda's authority as current *dikṣā* guru is easily defeated."

- **Krishna Bhakta Dāsa, New York, USA**

"Thank you very much! All glories to your wonderful service!"

- **Lakṣmi Nārāyaṇa Dāsa, California, USA**

"Hare Krishna. Thank you for *BTP*, as it resonates a lot as it is too uncomfortable to visit any of the ISKCON temples: there is no spiritual atmosphere at all in these temples.

Kind regards,"

- **Tanya Galliar, Reading, UK**

"Thank you very much for your great service."

- **R.G. Dāsa, Māyāpur, India**

"Your messages did open my eyes. I am not an ISKCON fanatic anymore, thank you.

Thank you for your wonderful work."

- **B. Eszter, Nograd, Hungary**

"Dear Krishnakant Prabhu,

I joined ISKCON in the Czech Republic in 1996 and took initiation from a GBC guru.

We were connected very much with the Prague temple and we were kept in complete ignorance about the whole issue, as well as the majority of the devotees there. So I became aware of the whole guru hoax only after I discovered the internet, in particular your articles and *The Final Order (TFO)*... which happened only after we left for Spain in a motorhome in 2001. We later settled in the Malaga Temple where we did service.

Thank you very much for sending me regularly *BTP* and all the other books for all these years, without expecting anything in return. Let Prabhupāda's mercy stay with you forever!! You were an eye-opener for us, in as much as Śrīla Prabhupāda was, and I think you to be his true representative and I am bowing down at your feet. Our happiness and enthusiasm in Krishna consciousness is growing and any morose moments due to ignorance are sent to hell by your strong arguments and awesome logic and reason not to be found anywhere in any "anti-*Rtvik*" book. :) Mentally I am with you since many years, that is true.

I read somewhere a quotation of some philosopher, that the serious truth-seeker must be ready to abandon whatever he had considered as truth when he finds a superior truth. And I am very much indebted to you and all your staff at *BTP* for discovering the truth and preaching it freely and with the same boldness

as Śrīla Prabhupāda spoke against the cheaters and false swamis. Sometimes I am even worried about your life, because you openly declared war to *Maya* in the guise of Krishna consciousness. So please take care, we need you to stay on guard. :)

Please accept my humble obeisances, I bow down to your Great Service and by way of appreciation for the work you do, I am sending this poem below:

*Guru is dead, that's what they said
Take up the credit on His instead*

*Many of us have been cheated this way
Engaged in quarrel and unfair play*

*When gurus sway the Guru's way
They only fall illusion's pray*

*To help us decide what's wrong and right
The Final Order has kindly arrived*

*Once we were puzzled, morose, led astray
Then we came back to Śrīla Prabhupāda's way*

*Big message of hope you have us brought
Devotional creeper saved from drought*

*Your mighty pen sharp as Arjuna's sword
Defeating tyranny in the realm of thought*

*You are our friend, disciple of Master
Trying to fight the biggest disaster*

*Śrī Krishna's with you and your claim is right
You woke up your brothers and began to fight*

*Paving the way for the Golden Age
Presenting the words of the Present Sage*

*He reasons ill who says Guru is dead
This simple formula you took up and spread*

*Śrīla Prabhupāda is the Current Link
Under His guidance we dance and sing*

*Dear Krishnakant Prabhu all I want to say
You brought us the truth on a golden tray*

*The Unbroken Chain you hold very tight
Making our future happy and bright*

*Ohe Vaishnava, dear Prabhu Krishnakant
Fall into the ditch with you we can't*

*Śrīla Prabhupāda is living, you have proved
Debauchees and crooks you have removed*

*One Guru one God one Scripture one Song
This is the essence, there is no wrong*

Thank you.

Your servant,"

- **Gaṅgārāma Dāsa, Valencia, Spain**

Understanding Śrīla Prabhupāda's GBC System

In the same interview featured in the article on pages 4-5, GBC member **Praghoṣa Dāsa ("PD")** also offers a common plea regarding how we must all cooperate under the "governing board" (GBC) that Śrīla Prabhupāda established:

"if we all work together in that cooperative mood, under the governing board that Śrīla Prabhupāda put in place, I think that will ensure ISKCON's legacy."

However, in order to be able to do this, both the GBC and the members of ISKCON must understand what the GBC is and what its powers are. All quotes in shaded boxes are taken from this aforementioned interview dated 18/11/20. Emphases added.

Topmost person

"that's the first clause in Śrīla Prabhupāda's Will. [...] That was the level of importance that Śrīla Prabhupāda attached to it. But by doing that and establishing that governing board as the ultimate authority in his movement [...] if Prabhupāda was fixated with the guru being the topmost person in the organisation, he wouldn't have done that."

1) The first clause in Śrīla Prabhupāda's Will only states that the GBC will be the "ultimate managing authority" for ISKCON. And this was effectively the position that the GBC already held even when Śrīla Prabhupāda was physically present and the guru of ISKCON:

"The GBC (Governing Body Commissioned) has been established by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to represent Him in carrying out the responsibility of managing the International Society for Krishna Consciousness [...] has been authorized by His Divine Grace to make necessary arrangements for carrying out these responsibilities of management."
(Definition of GBC, GBC Resolution 1, 1975)

Thus, actually nothing changed on Śrīla Prabhupāda's physical departure, since the Will merely stated that the system which was already in place, whereby the GBC was the ultimate managing authority for ISKCON, on behalf of ISKCON's guru, Śrīla Prabhupāda, would simply continue.

2) "Ultimate managing authority" meant that the GBC accepts that Śrīla Prabhupāda is the head of ISKCON, since it has no function other than executing his orders:

"The GBC has no other function or purpose other than to execute the instructions

so kindly given by His Divine Grace and preserve and spread his Teachings to the world in their pure form."

(Definition of GBC, GBC Resolution 1, 1975)

3) Hence, Śrīla Prabhupāda's Will states that the guru (Śrīla Prabhupāda), would remain the topmost person in ISKCON, through his instrument of management, the GBC.

No historical precedent

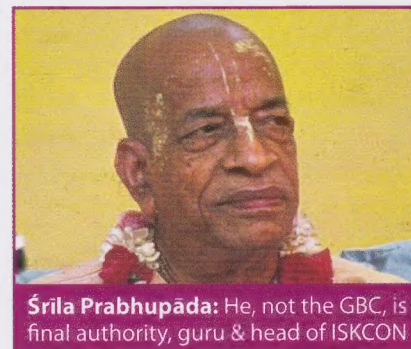
"historically the guru was the head of their own organisation and the head of their own Maṭha [...] for the very first time in the history of Gauḍīya Vaiṣṇavism [...] Śrīla Prabhupāda said, 'That's not going to happen anymore. That may be the historical reality for thousands of years. I'm changing it. [...] What's happening in ISKCON is we're having a governing board [...] that governing board is the final authority in my movement [...]'"

1) PD claims that the arrangements Śrīla Prabhupāda made for how ISKCON is to continue to function in his physical absence are without historical precedence. This is a very important point. Because it means that consequently, ISKCON's leaders cannot claim historical precedence as a reason to object to Śrīla Prabhupāda arranging for himself to continue to function in his physical absence as ISKCON's *dikṣā* guru. It would be illogical, hypocritical and self-defeating to do so. Yet, this has always been one of their standard arguments. Eg.:

"the problem with the Rtvik system is – in the past we never see a precedence of that practice."
(Bhakti Charu Swami Q&A, *Iṣṭagoṣṭhī*, 8/6/00)

2) As we noted in the previous section, by establishing a GBC, Śrīla Prabhupāda did not change the system whereby a guru is head of his own organisation. Rather, by establishing the GBC, Śrīla Prabhupāda ensured that this arrangement would continue in exactly the same way as when he was physically present, with no change. For the GBC exists only as a vessel to ensure Śrīla Prabhupāda's instructions are executed. And by not appointing a successor guru to be the head of ISKCON, Śrīla Prabhupāda merely cemented his position as the continuing head of ISKCON.

3) The GBC is not the "final authority" in ISKCON as PD claims – only the ultimate "managing" authority. A difference, which as we have noted above, is crucial since it means that the GBC exists merely to keep Śrīla Prabhupāda as the head of ISKCON in exactly the same way as when he was physically present.



Śrīla Prabhupāda: He, not the GBC, is final authority, guru & head of ISKCON

Fictional order

"not over-emphasising the role of guru in the Hare Kṛṣṇa movement was actually institutionalized by Śrīla Prabhupāda himself [...] So what does Śrīla Prabhupāda do? He said, 'No, the gurus are not going to be head of the tree, they're not going to be on top, that is not happening in ISKCON.'"

1) Śrīla Prabhupāda established a system whereby his role as the guru is "over-emphasised", since the GBC is completely subordinate to him in all respects. In 1975, as the guru of ISKCON, he established the GBC as follows:

"The GBC accepts as its life and soul His divine instructions and recognizes that it is completely dependent on His mercy in all respects."

(Definition of GBC, GBC Resolution 1, 1975)

2) PD fabricates that Śrīla Prabhupāda "said" that gurus are not going to be the head of ISKCON. Śrīla Prabhupāda never spoke of the GBC managing *dikṣā* gurus, period. Nor did he give any successor *dikṣā* gurus to manage! The GBC has never produced orders from Śrīla Prabhupāda wherein he gives the GBC the power to create *dikṣā* gurus, as the GBC currently does. And, as we noted in the previous section, the GBC can only execute orders that Śrīla Prabhupāda has given.

Conclusion

It is not disputed that the GBC was established to manage ISKCON. But PD is mistaken regarding how they should do this or what they should be managing. The fact that there exists a GBC does not mean that:

a) Śrīla Prabhupāda created a new system whereby the *dikṣā* guru is de-emphasised.

b) Or that there will exist successor *dikṣā* gurus that need to even be managed.

c) Or that we no longer have an ISKCON with its guru on top, in exactly the same way we did, with no change, when Śrīla Prabhupāda was physically present.

Becoming Guru in ISKCON

GBC member and ISKCON Minister of Communications **Anuttamā Dāsa ("AD")** gave an interview in which he explained the GBC's system for "creating" GBC gurus. All quotes in shaded boxes are taken from this interview published on 28/7/20. Emphases added.

Everyone become guru

Śrīla Prabhupāda stated:

"Therefore Caitanya Mahāprabhu... Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa: "You become guru. No qualification required. [...] Anyone can do it, even a child. [...] Three words: Kṛṣṇa is the Supreme Personality of Godhead; surrender unto Him; and chant Hare Kṛṣṇa. Your life will be successful. [...] Everyone can become guru by simply teaching these three words."

(Room Conversation, 26/1/77)

Śrīla Prabhupāda makes it clear that Lord Caitanya's order for everyone to "become guru" requires one to have no qualification and thus even a child can do it, because it only requires one to simply state 3 things: Kṛṣṇa is the Supreme Personality of Godhead, surrender unto Him, and chant Hare Kṛṣṇa. These are the same basic preacher gurus, or simple *śikṣā* gurus, mentioned in the article on pages 4-5. Thus, since to become guru requires no qualification, such that even a child can do it very easily, one does not require special training to become such a guru. However, to be a GBC guru requires a special training program:

"we've instituted training for people before they can become a guru [...] we create systems to lift up those people and help them in their service and help them perform that service for their guru. [...] when they [the public] hear that they go 'Wow. Actually I've never heard of an organization with gurus that has training for gurus.'"

Thus, the GBC is *not* creating the gurus Śrīla Prabhupāda actually ordered, which require no qualification, never mind a special guru training program.

Not bona fide dikṣā gurus

Rather, this training program is supposedly for creating *dikṣā* gurus – or those who initiate disciples and take responsibility for delivering them back to Godhead – as successors to take Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru. However, Śrīla Prabhupāda never gave any orders for such a guru.

Under the GBC's guru system, "technically"

someone who could be an "idiot" can become a guru, and the gurus can make mistakes because they have "flaws":

"technically I could become a *dikṣā* guru [...] people might come up and say 'he's an idiot, don't let him do it', but technically there's no barrier [...] that doesn't mean because I start being a guru tomorrow I'm perfect in the sense I'm never going to do anything wrong. You know, I'm a human being, I've got flaws [...]"

However, Śrīla Prabhupāda teaches that a bona fide *dikṣā* guru must be **liberated** and does not commit mistakes:

"Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul."

(Bg., 7.14, purport)

"Śrīmad-Bhāgavatam, which is without trace of mistake, illusion, cheating and imperfection, which are the four flaws of all conditioned souls. The liberated souls are above these flaws [...]"

(SB, 1.3.24, purport)

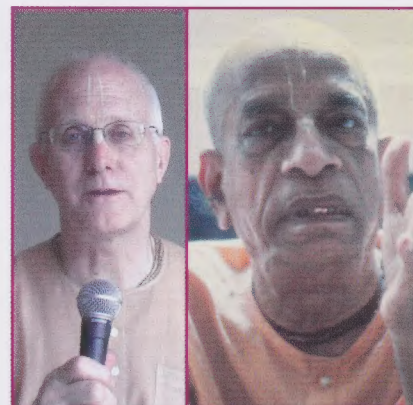
Need to protect GBC gurus

"We say well, yeah, because guru is meant to be as good as God [...] And at the same time we need to have checks and balances and we need to have systems in place to protect our leaders. Like *brahmacārī* [...] That doesn't mean we don't have systems in place to make sure the *brahmacārīs* go to *maṅgala-ārati* [...]"

Echoing the points just made, AD accepts that the *dikṣā* guru is meant to be "as good as God". However, AD then goes on to justify the GBC's guru training program by comparing the GBC gurus to regular *brahmacārīs*, who need systems in place to make sure they "go to *maṅgala-ārati*", and thus the GBC gurus also need "checks and balances" and "systems" to "protect" them. But *brahmacārīs* are not meant to be "as good as God", whilst real *dikṣā* gurus, because they are "as good as God", do not require to be supervised to be protected:

"An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. If Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to the criticism of mundane rules and regulations, the spiritual master empowered by Him is also not subjected."

(Cc., Madhya-līlā, 10.136)



Śrīla Prabhupāda (R):
Flawless, as good as God *dikṣā* guru
Anuttamā Dāsa (L):
'Even an "idiot" can be a GBC *dikṣā* guru'

Need to protect disciple

Therefore, due to these flawed GBC gurus, there is a corresponding training program for the would-be disciples of the GBC gurus, and one part of the training program deals with what to do if the guru "has a difficulty":

"we even talk about what to do if your guru has a difficulty. We're open about these things"

The interviewer asks how there can even be a need to "train" a guru when the guru is supposed to be an "enlightened person". AD explains that the training program is required to try to rein in potential false gurus because: "disciples and followers have just had their hearts broken and their spiritual life crushed, and they go away faithless. So, you know, it's Kali-yuga, we have to protect people, protect their faith."

Thus, AD is stating that the GBC is supporting a situation whereby fallible gurus are allowed to run rampant at the risk of crushing people's spiritual lives, and this "guru training" is an attempt to try to protect people from these wobbly "Kali-yuga" gurus.

Conclusion

The GBC's "guru training" program to create *dikṣā* guru successors to Śrīla Prabhupāda is not authorised. Nor is it even based on the concept of a bona fide *dikṣā* guru. Rather, it is based on the idea that ISKCON's GBC guru system enables one to pretend to be "as good as God" without actually needing to be on this level, and therefore training and supervision is required to help pull off this fraud.

One could of course instead just accept Śrīla Prabhupāda as one's *dikṣā* guru, since he actually is "as good as God", and it was what he ordered should happen in ISKCON.

Quotes, Notes & News (QNN)

The 40% Guru

In the first article on page 3, we saw GBC voted-in guru **Ravindra Svarūpa Dāsa** correctly explain that in ISKCON:

a) Everyone must worship Śrīla Prabhupāda every morning as the *dikṣā* guru during *guru-pūjā*.

b) That part of that worship is a desire to only have Śrīla Prabhupāda's words in our hearts and minds.

However, GBC voted-in guru, **HH Śivarāma Swami ("SRS")**, states:

"in what quantity should a devotee listen to Śrīla Prabhupāda, his spiritual master and other devotees? Now I can't give you a śāstric answer for this in terms of quantity, I'll give you a reasonable speculation [...] I suggested 40% Śrīla Prabhupāda, 40% guru, 20% other."

(SRS podcast, 20/10/20)

Thus, according to SRS, in terms of the words one listens to, Śrīla Prabhupāda's words should occupy only 40% of the space in our hearts and minds, while the majority of the words listened to should be from others.

Hence, SRS is effectively proposing that in the morning everyone in ISKCON must declare during *guru-pūjā* to Śrīla Prabhupāda that they promise to *only* let his words reside in their hearts and minds, and then spend the rest of the day deviating from that instruction!

This also shows how in practice the ISKCON guru system is leading to a minimisation of Śrīla Prabhupāda, with GBC gurus pushing for him to be relegated to being a minority figure even in terms of whom the devotees listen to. This supports an important point made in the article on pages 4-5, wherein GBC member **Praghoṣa Dasa** complains that the GBC gurus are blocking Śrīla Prabhupāda from being much more prominent in the lives of the disciples of the GBC gurus. And that Śrīla Prabhupāda therefore needs to be the "moon" while the GBC *dikṣā* gurus must just be little stars. We can see here how Praghoṣa's point has been proven by SRS. Never mind being a *moon* compared to the GBC guru "stars", SRS is proposing that Śrīla Prabhupāda is not even a *star* to match all the other GBC gurus and other "stars" in ISKCON who in total will be 20% greater than Śrīla Prabhupāda.

Thus, as we stated in that article, there can be no solution other than eliminating these rival GBC *dikṣā* gurus to Śrīla Prabhupāda. Only then will Śrīla Prabhupāda truly be able to shine as the only "moon" in ISKCON. As long

as the GBC *dikṣā* gurus exist in ISKCON, not only will the philosophy demand that they be treated by their disciples "as good as God" and therefore be the "be all and end all" in disciples' lives, but as we see here from the preaching of SRS: the GBC *dikṣā* gurus will themselves keep preaching to keep themselves at the very least on a "par" with Śrīla Prabhupāda.

Banking on Śrīla Prabhupāda

GBC voted-in guru **HH Jayādvaita Swami ("JAS")** was asked how, if one has suffered through having a false GBC guru, one builds trust again in another one. JAS replied:

"Well, like doctors or banks or anything else, people get on with it. [...] Banks fail and people go to other banks. So many other things disappoint us [...] our doctor turns out to be a scoundrel so we find another doctor. That's the world."

(Interview, "Sinner to Saint", 12/6/20)

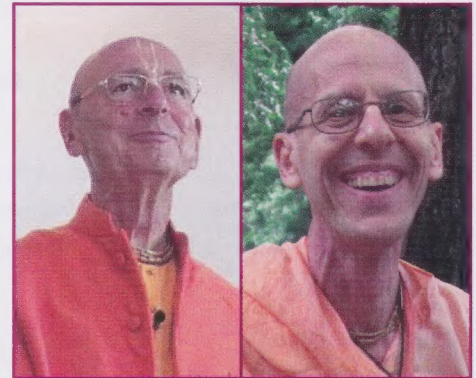
This analogy comparing a "good as God" *dikṣā* guru to a mundane bank that could fail leading to one losing all of one's money, actually means that:

1) Finding a guru in ISKCON is a matter of "Russian Roulette". You take a gamble every time you take an ISKCON GBC guru. Śrīla Prabhupāda spoke about false gurus who cheat the public but he never stated that this should also be the system in ISKCON! Instead of failing and just trying again, one could instead just get it right the first time by accepting Śrīla Prabhupāda as one's guru from the start, just as Śrīla Prabhupāda ordered.

2) Similarly if your bank fails, you obviously then want to make sure you get one which will not fail. One could choose a new bank authorised by the same group that authorised your previous failed bank. Or choose a bank that is guaranteed to never fail. Śrīla Prabhupāda is the guaranteed perfect choice for a guru.

BTP Update

In BTP 59 article "Preaching About Kṛṣṇa", we reported on GBC voted-in guru **HH Śivarāma Swami ("SRS")**'s "non-Kṛṣṇa" method of preaching, whereby he published vlogs of himself preaching about various mundane subject matters such as vegetarianism, plastics, guns, etc., without mention of Kṛṣṇa, and we showed how Śrīla Prabhupāda was against such preaching. SRS has now attempted to defend this unauthorised preaching method of his in a podcast published on his website on 19/12/20. SRS argues:



Śivarāma Swami (L):
Minimising Śrīla Prabhupāda by 60%
Jayādvaita Swami (R): Compares GBC gurus to failed banks and quack doctors

"Every conversation that Prabhupāda has with a Christian, a priest, anyone who wants to come close to the Bible or Christianity, what does Prabhupāda start talking about? Says though shalt not kill. Why do you eat meat? [...] Everywhere throughout Prabhupāda's teachings and writings Prabhupāda talks about the importance of a vegetarian lifestyle, in *Bhagavad-gītā* [...] *Śrīmad-Bhāgavatam* [...] we talk about these things because they're relevant to Krishna consciousness [...]"

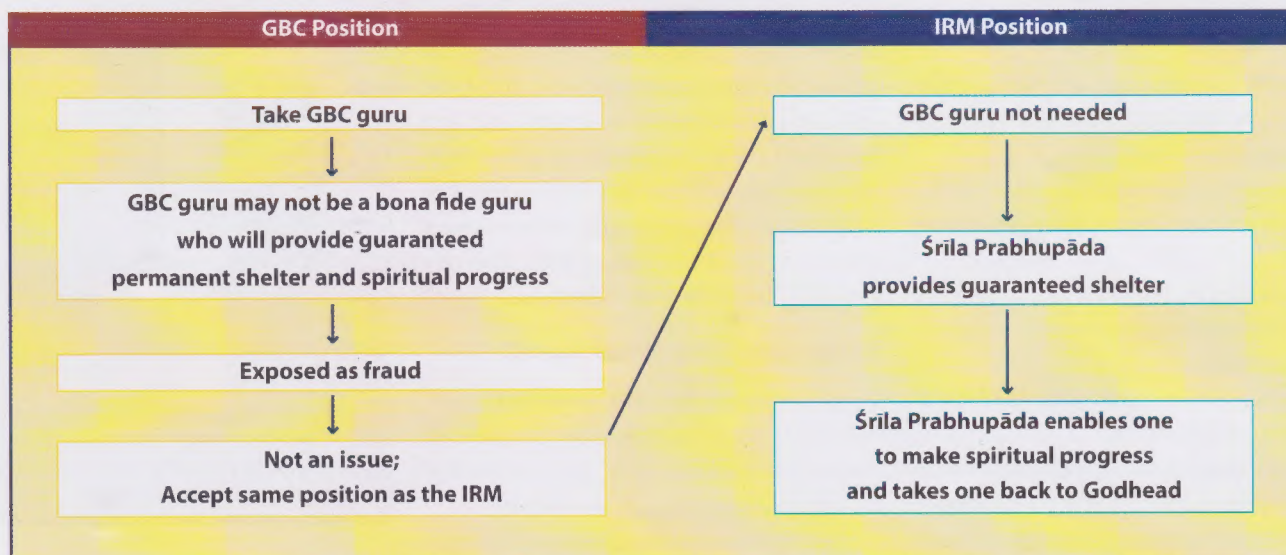
However, even in conversations with Christians and those related to the Bible, Śrīla Prabhupāda did not preach about vegetarianism in isolation of Kṛṣṇa. For example, even in the famous conversation with Cardinal Danielou that appears in *The Science of Self-Realization*, Śrīla Prabhupāda ties everything to Kṛṣṇa:

"In preaching Kṛṣṇa consciousness we ask people not to eat any kind of meat, and my disciples strictly follow this principle. [...] Kṛṣṇa says, *patraṁ puṣpaṁ phalaṁ toyam* [...] Our *Bhagavad-gītā* [14.4] says *sarva-yoniṣu*, 'In all species of life the soul exists.' [...] Now either you accept Kṛṣṇa's teachings..."

Not to speak of in the actual *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, wherein Śrīla Prabhupāda preaches about Kṛṣṇa constantly. But in the BTP 59 article mentioned above, we showed how SRS did **not** make his preaching relevant to **Kṛṣṇa** consciousness, since there was **no** mention of **Kṛṣṇa**!

Śrīla Prabhupāda taught that we must be vegetarian, but he did not authorise us to preach about vegetarianism (or other mundane subjects) in isolation, neither did he ever do so himself, as SRS has done. Thus, SRS's arguments attempting to defend his unauthorised preaching are invalid.

GBC's Promotion of "Rtvikism" Summarised



1) In the articles on the previous two pages – "Becoming Guru in ISKCON" and "Banking on Śrīla Prabhupāda" – it was acknowledged that the guru system in ISKCON can basically be seen as a great guru experiment. It is accepted that the GBC gurus are very fallible, and there is no guarantee in regards to what they may end up doing. Thus, many GBC gurus have "fallen" in the past, and they will continue to fall. And in previous issues we have highlighted how, after one of their GBC gurus has to be removed from their position as guru, the GBC is suddenly very happy to embrace the IRM's position that we are connected to Śrīla Prabhupāda as our guru, and he alone is all we need as a guru to take us back to Godhead. For example, please see the BTP 66 article, "GBC Promotes Rtvikism".

2) A recent example is that in November of last year, the ISKCON co-GBC Zonal Secretaries for South Africa and the South African National Council released a statement about GBC voted-in guru **HG Nanda Kumār Prabhu** as follows:

"It is with deep regret that we inform you that Nanda Kumār Prabhu has recently resigned from his services as an initiating guru in ISKCON. The GBC Zonal Secretaries for South Africa [...] have determined the reasons for his resignation and his ineligibility to serve as a spiritual master [...] he is committed to pursuing a relationship with one of his female disciples. Naturally we are deeply disappointed that Nanda Kumār Prabhu has succumbed to this." (7/11/20)

3) However, the letter concludes that the disciples of Nanda Kumār Prabhu need not worry, since: *"Please be assured of your eternal shelter and solace in Śrīla Prabhupāda's ISKCON. Therein you will find [...] the shelter of Śrīla Prabhupāda's lotus feet."*

Thus, again when the GBC's voted-in guru system is exposed for the fraud that it is, the GBC once again defaults to the position that the IRM has been advocating all along, namely that one can still continue spiritually without hindrance via "the shelter of Śrīla Prabhupāda's lotus feet", and a GBC dikṣā guru is not necessary.

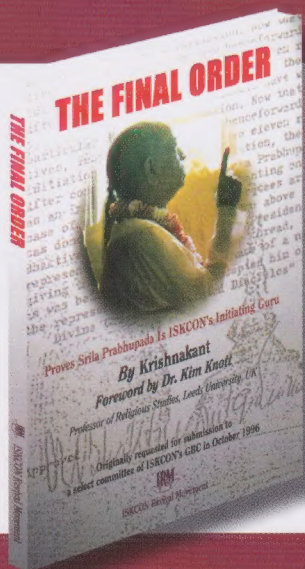
4) Given how the GBC's embrace of "Rtvikism" is becoming a regular occurrence, we have summarised the situation in the diagram above. "Rtvikism" is the term the GBC uses to label the IRM's position that Śrīla Prabhupāda alone can act as the dikṣā guru for ISKCON by taking us back to Godhead, and thus a "living" GBC voted-in guru is not required instead. The statements made in the boxes under the "IRM Position" above are taken from various GBC pronouncements that were made after their gurus stopped acting as GBC gurus.

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK